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believes that the one pathway to such religious experience is through the "Philosophy of the Spirit" furnished by absolute idealism. The bulk of the book is devoted to an exposition of Hegelian metaphysics. In the author's opinion nobody seems to have been able to understand what Hegel really meant except Dr. Hutchinson Stirling—and, shall we add, Mr. Snaith! Moreover, higher criticism has perverted our knowledge of the Bible, and Darwinianism has blinded men to a true philosophy. "What is needed is an infallible key to the exposition of the Bible, and this I believe is found in Hegel's *Concrete Logic*, and especially in its clearer exposition by Dr. Stirling" (p. 298). It is to be feared that Mr. Snaith will be disappointed if he expects the ordinary mortal to think of Christian faith in terms of a somewhat abstruse metaphysics.

The Gospel of Miracles. By J. R. Illingworth. London and New York: Macmillan, 1915. Pp. xvii+213. \$1.50.

This book adopts a short and easy way of discussing a difficult and intricate problem. The entire argument rests on an important "if." If we hold from the start the firm belief that Christianity exists by virtue of a miraculous new beginning, we find no difficulty whatever in holding to the truth of all the miracles recorded in the New Testament. The book shows in detail the effect of this presupposition in regard to specific miracles. "It is never the recorded evidence, but the philosophical presuppositions with which we regard, and in regarding qualify, the recorded evidence that determines our point of view, and, therefore, in the last analysis our critical conclusions" (p. 167). To adopt any other philosophical presupposition from that advocated by the author seems to him to be substituting "a theory of the wise and prudent for the revelation to babes" (p. 185). The book is disappointing in its complete failure to appreciate and deal with the principles of historical criticism. To insist on holding this or that philosophical presupposition as the decisive factor in determining historical judgments means eventually to make dogmatism rather than scholarship the ultimate arbiter. There are passages in this book which read curiously like pages from a Roman Catholic apologetic.

The Incomparable Christ.—By C. W. Laufer. New York: Abingdon Press, 1915. Pp. 228. \$1.00 net.

Mr. Laufer takes up the influence of Christ in religious experience. The fourteen chapters of his book could be just as well fourteen addresses: they are well written and clear, and the illustrations are well chosen. The point of view of the writer is sound, and everyone will be better for having read his book. Is it however quite exact to say that "nineteen centuries

of Jewish life flowed through the veins of Christ" (p. 20)? Most certainly there was no Judaism in 1900 B.C. Judaism began with Ezekiel.

The Mystics of Islam. By R. A. Nicholson. London: G. Bell, 1914. Pp. viii+178. \$1.00.

The life of the devout Mohammedan is hedged about by the supernatural, and as a consequence we find in Islam a large number of mystics. The African dervishes have often been described—not always intelligently. Al-Ghazzali who was probably the greatest theologian of Islam spent eleven years of his life as a wandering dervish. But by far the most remarkable of the mystical tendencies in Islam is Sufism. Dr. R. A. Nicholson's book on *The Mystics of Islam* is a remarkable study of Sufism done with the knowledge of one who is an authority in Persian literature. The devotional and mystical love of the Sufis for God developed into ecstasy and enthusiasm which found the medium for its expression in the sensuous imagery of human love or of the pleasures of intoxication. Indeed love was for them the passing away of the individual self: they were God-intoxicated, deified. Dr. Nicholson's book is so well written that one forgets that he is treating a very difficult subject.

Kung Fu Tze. By Paul Carus. Chicago: Open Court Publishing Co., 1915. Pp. 72. \$0.50.

This is a dramatic poem on the life of Confucius in five acts, setting forth in a most interesting manner the teaching of the great Chinese sage. The scene of the meeting between Confucius and Lao-Tze will make clear to many readers the main characteristics of the two great Chinese religions.

The Quest for Wonder. By Lynn Harold Hough. New York: Abingdon Press, 1915. Pp. 302. \$1.00.

In a series of essays Professor Hough studies a few problems of modern philosophy from the point of view of a preacher, by the criterion of Christian experience. His discussions of the systems of Bushnell, Dale, and Ritschl are clear and well balanced. The volume ends with a chapter on the eschatology of the Book of Revelation which is really illuminating.

Types of Christian Saintliness. By W. R. Inge. New York: Longmans, 1915. Pp. 93. \$0.70.

Dean Inge gives us here a study of three types of Christian saintliness—the Catholic, the

Protestant, and the Liberal Christian. The differences between these divers types are not fundamentally differences between nations or denominations, but between types of mind and character. The contrast between authority and private judgment is the main distinguishing feature between the Catholic and the Protestant types. Protestantism is the democracy of religion. Herrmann has said that "mysticism is Catholic piety"; it is nearer to the truth to say that mysticism is Protestant piety. St. Paul is the ideal Protestant saint; indeed he has never become a popular Catholic saint in spite of all the official honors paid to him. The main characteristic of a Liberal Christian is his love of intellectual honesty, simplicity without asceticism, zeal for the improvement of society without fanaticism, a willingness to acknowledge that "the river of truth receives affluents from every side." Dean Inge's book is as comprehensive a study of the subject as has ever been written.

The Meaning of Christian Unity. By W. H. Cobb. New York: Crowell, 1915. Pp. xiii+244. \$1.25.

Mr. Cobb takes up the problem of Christian unity from a practical rather than from a historical or doctrinal point of view. His leading principle is that Christian unity in a mystical invisible church is actual in all Christians, potential in all mankind. Christ has declared the actual unity in him of all living souls, past, present, and future, as the oak is wrapped up in the acorn. The Kingdom of Heaven is present in germ, future in consummation; it is not merely individual, but also a social institution, a brotherhood whereby Christ brings about the existence of a perfect world. "All who are in Christ are in Christian unity." This is the true Catholic church. Christian unity will not be realized from the top but from social units—the home, the school, the local church. Granted that the true church is invisible, Mr. Cobb's book is a good presentation of the problem of church unity and will help in preparing American Christianity for it.

The Epistle to the Ephesians. By J. O. F. Murray. (Cambridge Greek Testament.) Cambridge: University Press, 1914. Pp. ciii+150. \$1.50.

This compact little volume contains a large amount of information. Problems of introduction are discussed at considerable length, particularly the question of authorship. A detailed examination of the internal evidence leads to the conclusion that Ephesians is a genuine epistle of Paul addressed to a number of churches. Thus it was a "Pastoral," and so lacked the warm personal qualities which characterize the majority of Paul's letters. Among the churches

addressed was Laodicea and probably also Ephesus. The inclusion of Ephesus in the group is thought to be necessary to account for the title which the epistle has borne from an early date. The place of writing was Rome and the date sometime during Paul's first imprisonment.

The Greek text, printed in clear and attractive type, is followed by fairly full interpretative notes which give especial attention to the theological implications of the author's language. A series of "additional notes" on special words, and indexes, add to the value of the book.

Our Knowledge of Christ. By Lucius H. Miller.

New York: Henry Holt & Co., 1914. Pp. xii+166. \$1.00.

Professor Miller has republished in book form the four essays which originally appeared in the *Biblical World*. As the readers of this journal know, these essays are a very lucid and by no means radical exposition of historical-critical views on the subject of the Gospels. They created, however, some disturbance among the Presbyterian supporters of Princeton University, where the author is a teacher, and the question of freedom of teaching in the institution was thereby definitely raised. This must be regretted, for Professor Miller has taken his positions cautiously and without belligerency, in the spirit of a man who feels the difficulties facing many undergraduates in the matter of miracles and who wishes to set forth the eternal worth of the Christian religion. The little volume is well written and will well repay the reader who wishes for a general introduction to the problems which every historical student must face in approaching the New Testament. If the book, with its loyalty to the evangelical position, shocks the faith of any reader it must be because such a person is opposed to the more scientific theological thought of today.

The Teaching of Christ. By E. G. Selwyn.

New York: Longmans, 1915. Pp. 219. \$0.90.

This volume of the "Layman's Library" covers a subject on which much has been written. Mr. Selwyn thinks that Christ taught that the Kingdom of Heaven was not yet on earth, but was still to be. Yet in a putative and fiduciary sense it was already present, whether in the persons and works of the Messiah or in the hearts of believers. It is a commonplace to say that Jesus revealed God as "Father" and this is taken by "Liberal" teachers and preachers as the burden of the teaching of Christ. Mr. Selwyn claims that this method is unhistorical. The Jewish teachers had already proclaimed clearly the doctrine of the Fatherhood of God. The teaching of Jesus about the Father, where it is direct and not parabolic (as in the story